

THE GREAT SALVATION

—*Bowman*





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THE GREAT SALVATION

— BY —

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PREFACE.

IN the year of our Lord 1906, I wrote a series of Articles for the EVANGELICAL MESSENGER, at the request of Rev. S. P. Spreng, then the efficient editor of our English weekly. At the session of the East Pennsylvania Conference of that year a resolution was adopted, requesting me to prepare the same and publish them in a small volume. However, constant pressure of work in the performance of my episcopal duties prevented me from complying with the request.

Since a commencement has been made in publishing the "Albright Series", our able and energetic Publisher, Rev. J. H. Lamb, has repeatedly and urgently requested me to enlarge those articles for a book for this

series, and having reached the age when I feel justified in taking things a little easier, I have taken time to comply with the request.

While the size of the volume necessitated me to be as brief as possible, it was also my purpose to write as plainly as possible on the doctrines pertaining to our personal salvation. These doctrines have always been emphasized by the ministry of our beloved Church, and I hope and trust ever will be. Salvation from all Sin in this life has been the keynote of the ministry of the Evangelical Association. For upholding and maintaining this blessed Truth of God she has been reviled and persecuted, but thank God has nevertheless stood firm and true to her mission and calling.

This small unpretentious volume is sent forth with the hope that under the blessing of God it may prove a blessing to both old and young.

THOMAS BOWMAN.

DEDICATION.

THIS volume is affectionately dedicated to my beloved wife, who for half a century has so nobly stood by me in my work through all these years, as a Helpmeet and Counsellor in days of good and evil report, in days of adversity as well as in days of prosperity, and has cheerfully borne with me the labor and sacrifice incident to the Itinerancy.

And in the evening of life as we are still walking together it is light although the shadows are falling.

THOMAS BOWMAN.

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CHAPTER I.

THE ORIGINAL STATE OF MAN.

All Scripture from Genesis to Revelation agrees in representing man as the noblest work of God—the crowning work of creation. This fact stands out boldly in the declaration made by the Creator: “Let us make man in our own image, after our own likeness” from which it would seem that man’s creation was the result of a special consultation of the Godhead.

All that God had previously made was worthy of Himself, good in their nature, and perfect in their kind; but none of His creatures were capable of contemplating their Creator in His work, nor of adoring Him as their Maker. Nor was there one who could understand the will of God, or

commune with Him, or render Him service, or feel emotions of gratitude toward Him, or even be conscious of the existence of God. After the mansion was constructed and furnished its intelligent and rational inhabitant was formed.

Man was formed out of the dust of the ground and then God breathed into his nostrils the breath of life, and he became a living soul. This account gives expression to man's two-fold nature, body and soul or spirit. The first was derived from the earth, the latter by Divine inspiration. These two substances, however, are so closely united that they form one person, bearing the Divine image.

As God is a Spirit, the Scriptures must be understood as teaching that it was the spirit of man that was formed in the likeness of God. We cannot conceive how a body could be formed in the image of a spirit, but we may conceive it possible for one spirit to resemble another spirit, the

same as one body may resemble another. The soul of man was made spiritual in its nature and immortal in its duration—made in the image of God’s spirituality and eternity. Man was also made like God in his intellectual faculties, having understanding and will. This latter is usually called the natural image of God in His creatures, which according to Col. 3: 10 and Eph. 4: 24, consisted in knowledge, righteousness and true holiness, hence a being of distinguished excellence and moral rectitude. His maker had not only pronounced him good, but “very good.” Good physically, intellectually, and morally, by which undoubtedly we are to understand the absence of all evil and the possession of all that was pure and holy. His love to God supreme, his will in conformity with the will of his Maker, hence a perfect moral being. His nature was unstained and uncorrupted, his affections pure, he stood upright in the presence of

God. Having been created in righteousness and holiness, his nature was not "sinful" as is the case with the human family now, but he was holy, harmless, and undefiled.

With such a nature it certainly ought to have been an easy matter to have maintained his innocence and uprightness, notwithstanding the fact that, as the sequel shows, he was liable to temptation, although perfect in holiness.

He was placed in a probationary state, and as a rational being and a free agent he was a proper subject for moral government, and as such he owed obedience to God. It cannot be conceived that God should require less, nor that less could insure the happiness of the creature. He had not only been crowned with understanding, but also with a holy will. But he had also been crowned with liberty, and with a capacity for choosing good or evil. Without these he would have been

incapable of virtue of any kind, as incapable "as a block of marble."

Obedience, however, with Adam did not have the clogs and internal oppositions and outward difficulties as is the case with us, and yet as Dr. Watson well says: "It was however a state which required watchfulness, effort, and prayer, and denial of appetites and passions."

We will have occasion in a later chapter to refer to these conditions again.

CHAPTER II.

THE RUIN CAUSED BY TRANSGRESSION.

That man in his present physical, intellectual and moral condition is not what he was when he came from the hands of his Creator is so obvious that it is a generally admitted fact. Everywhere we see mankind alienated from their Maker. Everywhere we see the prince of darkness usurping the throne of the Most High. Instead of being "very good" we now find man "of his own nature inclined to evil and that continually" as expressed in the doctrine of our Church.

We find man perverse in his will, corrupt in his affections, a slave to his evil passions, an alien to God, and a stranger to peace. With capacities which are al-

most boundless, he is infatuated with bubbles. With an intense desire for happiness he follows a course which results in wretchedness and ruin; so that evil is found everywhere, a state well described in Revelation as "Death with hell following after."

The pauper's trembling hand, the sick man's sunken cheek, the maniac's shriek, the drunkard's howl, the savage utterances of hate and revenge, the grinding and discontent of the poor, the unsatiableness and avarice of the rich, the tears and the woes of human society everywhere among civilized or barbarian, prove beyond all controversy that there is evil in the world.

The Scriptures declare that all these woes are the result of *Sin*—of the transgression of the law by our first parents, "that through the sin of the first man, Adam, the entire race became sinful," hence that the seat of evil is in the soul, and that this sinful condition is universal.

Sin has set up its tyranny deep within the commonwealth of the human soul, and in consequence of its tyranny and despotism evil abounds in the world, "for out of the heart are the issues of life." The incomparable Teacher, our blessed Lord and Christ, sets all discussion on this point at rest. He says: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, theft, false witness, blasphemies; these are the things which defile a man." The Holy Spirit had also taught thus in the earlier history of the race: "The imagination of the thoughts of his heart was only evil continually, even from his youth." No language could more forcibly express that the tendency to evil is a part of man's moral constitution, that sin has its seat in the heart, yea in the imagination of the thoughts of his heart, hence in the very inmost being of his nature. Evil is intertwined in the very fibre of his being, and blends itself with all his emo-

tions, and consequently with all his actions; so that "all have sinned, and come short of the glory of God."

This state of man is not only properly denominated sinful, but is emphatically called *Sin*. It is the fountain and life-spring of sin. It furnishes the energy and activity of sin. And because it has thus attached itself to the soul, it has been called "indwelling sin." It is not like a decayed tooth which may be separated—extracted—by some external process from the rest of the body without defiling the body, but it has its seat as "the body of sin" within the individual, in his inner and deeper consciousness, it is like sap that dwells and works within always ready to break out at every bud.

This state the Scriptures call "the law of sin," the law in our members because it rules in our mortal bodies as a mighty tyrant in the kingdom which he has usurped. It is called "the old man" be-

cause it is inherited from Adam, and because it is as old as the first stamina of our frame, and closely interwoven therewith. It is called "the flesh," because it comes by generation and is always opposed to the spirit. It is called "the natural man," because it does not receive the things of God, as they are foolishness unto him. It is called "the carnal mind," because it is at enmity with God, and is not subject to the law of God, neither indeed can be. It is also called "concupiscence," which Fletcher terms that mystical Jezebel who brings forth the almost infinite variety of fleshly and worldly lusts which war against the soul.

The doctrine of the Scripture is clear and emphatic on the following points. First, that all men without exception sin against God. Secondly, that this is not the result of example, but flows from the sinful condition of the heart. Thirdly, that this depravity is hereditary, the result of Adam's

apostasy. "By one man's disobedience many were made sinners." Adam had been created in the likeness of God, but Adam begat a son in his own likeness, depraved and sinful. Thus the Word accounts for the general depravity of the race, and the universal wickedness of man. roots of Satan's tyranny, the despotism of sin, and the wretchedness of manism of sin, and the wretchedness of mankind are in the inmost soul of man. Hence whatever in the domain of religion does not reach these roots is superficial and disappointing. If liberty is to be more than a name then this inward anarchy must be healed, and the grinding tyranny must be overthrown. The Philistine and the Amalekite must be expelled. The internal variance between conscience and the affections must be brought to an end.

It is furthermore evident that as the seat of the difficulty is within, salvation cannot be attained by outward observ-

ances. The strong man of sin must be attacked and destroyed in his own citadel—in his own stronghold. This stronghold cannot be reached by the merit of bodily services or austerities or sacraments. The nature of man cannot be changed by an army, or a fleet, or a treasury, or by law. Mind can only be reached by mind. Spirit can only be influenced by Spirit. Our fallen nature, our evil propensities, our perverse wills, our depraved affections, can only be reached by the renewing and sanctifying influences of the creative Spirit of God.—Man must again be made in the likeness of God.

CHAPTER III.

GOD'S MERCIFUL PROVISION FOR
MAN'S RESTORATION.

It is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners. The Scriptures plainly teach that there is no other Name given among men whereby they may be saved. He is declared to be the Saviour of all men, but especially of them that believe. His Name shall be called Jesus, because He saves His people from their sins. Men are commanded to behold Him as the Lamb of God which taketh away the sin of the world. He, being the express image of the Father's person, in whom dwelt the fullness of the Godhead bodily, is set forth among us as *our Saviour, our only Saviour, our Propiation, our Re-*

deemer, our Ransom, our Atonement, our Reconciler, and our Mediator, through whom alone we have access unto the Father, through whose death we are delivered from condemnation, by whom we obtain every blessing of the covenant, and finally everlasting life.

The Scriptures declare that Christ's expiation was necessary in order to harmonize the claim's of justice with the purposes of mercy. Furthermore the Scriptures assign to the death of Christ, in almost endless variation of phraseology and representation, expiatory efficacy, in His character as the great High Priest of our profession. Having died for our sins, He rose again for our justification, in whom we have redemption through His blood, even the remission of our sins and the sanctification of our spirits. God so loved the world, that He gave His only begotten Son, that all who believe in Him should not perish, but have everlasting life.

The Atonement made by Christ then is for the entire human race. It is fully adapted to our condition. It meets all our necessities. It revokes every curse incurred. It restores every blessing forfeited, or gives in exchange a more glorious inheritance. Its adaptation has been shown in all ages, and in all climes, and among men of all grades. Jesus has made an atonement for all, and His blood cleanseth from all sin. Our High Priest, possessing every attribute, assuming every title, and exercising every prerogative of Deity, is appropriately designated as the brightness of the Father's glory, and the express image of His person, was the victim for our transgressions. The dignity of the nature of this glorious Being Incarnate gave an infinite virtue to His death. It renders Him an Almighty Saviour and proclaims Him as being able to save to the uttermost all that come unto God by Him.

Furthermore the Scriptures teach that our Redemption is not only possible but instantly practicable. Not only that an Atonement has been made for us—an Atonement of boundless efficacy—but that also an Atonement may be wrought within us, consciously wrought within us, through a subjection of the flesh to the spirit, and that the whole man may be sanctified wholly, and brought under the dominion of the Spirit of God; so that we are not only in the kingdom of God, but that the kingdom is also within us. Hence the Dispensation of Christ bears on its very front the tidings of an unspeakable gift, in the formula of our Baptism, namely, that there is a Holy Spirit, and proposes to every one of its converts the great question, Have ye received the Holy Ghost when ye believed?

Surely after we have received the pardon of our sins our Conscience needs to be purified from dead works in order to serve

the living God. In view of our sinfulness does this not become the prime need of man? Every view of the kingdom of Heaven which overlooks this spiritual element in its fundamental character does the Kingdom and the Church injury, and must cause corruption. The Holy Spirit is the great primal agency in the upbuilding and in advancing the spiritual domain of God on earth, therefore whatever grieves or repels Him, or whatever doctrine imprisons Him, in certain ordinances, or mortgages Him to any one ecclesiastical communion, or to a certain order of men, or neglects to teach our dependence upon Him, is a hindrance to the cause of Christ, and a misrepresentation of the Truth.

The Spirit and the blood are essentially united. They bear witness together. Where the Atonement is denied the Spirit is not given. A mission never prospered, a revival never occurred, a reformation was never effected when the doctrine above

stated was rejected. Without this doctrine there is no efficacy in prayer, no access to the Throne of grace, no power with God or with men. He who rejects the Atonement and the influence of the Spirit rejects the only means of salvation which God has provided for mankind.

No wonder in view of the stupendous fact of our salvation through Christ that the apostles gloried in the Cross. That they considered it all gain to know Christ, that they accounted His reproach an honor, no wonder they could find no words adequately to express His mighty love, and the joy and peace and consolation it brought, and thank God still brings to the believing trusting soul.

CHAPTER IV.

THE BIBLICAL CONDITIONS OF SALVATION.

1. *Repentance.*

St. Paul in his farewell address to the elders of the church at Ephesus declared that he kept back nothing in his preaching which was profitable, that he testified both to Jews and also to the Greeks, the necessity of repentance toward God and faith toward our Lord Jesus Christ. In this respect he had followed Peter, who on the day of Pentecost, after speaking of the death of Christ and His glorious resurrection, cried out: "Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. And both of these eminent apostles had

followed the example of their Master who commenced His public ministry by saying, Repent for the kingdom of heaven is at hand.

The Scriptures teach the absolute necessity of repentance in order to obtain the blessings of the Atonement and in the end everlasting life. The sinner's repentance however must not be considered in the light of satisfaction to Divine justice, that would be transferring the act of atonement from Christ to the sinner, which is assigned expressly and solely to the blood of Christ. No act of man can atone, only the sacrificial death of our Lord.

The necessity of repentance is evident also from the nature of true religion, the essence of which is love to God and love toward our fellow men. The impenitent are represented "as hateful and hating one another," of which the jealousies in modern society, as well as in the past, furnish indisputable evidence. The Scrip-

tures teach the impenitent are under the control of the "carnal mind," and that the carnal mind is enmity against God, nor is the fear of God before their eyes. No impenitent person therefore can take pleasure in the law of the Lord, nor perform the duties of religion, or have fellowship with God, for all these are spiritual exercises, while he is carnal sold under sin. The impenitent sinner could not enjoy the bliss and the employments of heaven itself, for his moral condition would be entirely out of harmony with the nature of the Holy City of God. Without repentance there can be no peace with God on earth, and no crown of glory in the world to come.

The nature of repentance may be considered both as the gift of God and the duty of man. One of its essential elements is a deep and heartfelt sorrow on account of sin. This state of mind cannot be produced by ourselves. Nothing short of the Divine agency can produce that godly sor-

row which worketh repentance unto life, and hence evangelical repentance must be regarded as the work of the Holy Spirit. However we must not suppose that we have nothing whatever to do with it. This would contradict the teaching of the Scriptures as God commands all men everywhere to repent. "Repent ye therefore and be converted that your sins may be blotted out."

The Scriptures speak of a state of mind where sin becomes "exceeding sinful." Where by the work of the Holy Spirit, who our Lord says "when He is come, will convict the world in respect of sin and of righteousness, and of judgement," There has been such a clear discovery of the great evil of sin, that it may properly be called *conviction of sin*. "Fools make a mock of sin," but to those who are truly of a contrite spirit sin appears terrible, and fraught with the most fearful consequences. That sin is an injury done to

God, an affront to His authority, an insult to their Benefactor, and hence has justly rendered them loathsome in the sight of God. Confession of sin before God follows as a natural consequence.

The Scriptures also teach that real repentance includes reformation. In fact without this there is and there can be no repentance unto salvation. "Let the wicked forsake his way and the unrighteous man his thought; and let him return unto the Lord, and He will have mercy upon him." "Let every one that nameth the name of Christ depart from iniquity." Nothing is more clearly set forth, and made more emphatic by the Word than that men must cease to do evil and learn to do well if they would receive mercy. Renunciation of sin is one of the cardinal doctrines of our holy religion. Ye cannot serve God and Mammon says the great Teacher. Christ has come to save us from our sins, not in our sins. Come out from

among them and be ye separate and I will be your Father, and ye shall be called my sons and my daughters saith the Lord.

2. *Faith.*

To believe on the Lord Jesus Christ in order to be saved is so plainly taught in the Scriptures that there can be no difference of opinion. Hence it is of the greatest importance properly to understand the real nature of faith, especially in view of the declaration of St. James that even devils believe, of which we have several instances in the history of the life of our Lord. The unclean spirit in the demoniac of Gadara cried with a loud voice, What have I to do with Thee Jesus, Thou Son of the most high God. On another occasion an evil spirit addressed our Lord as Jesus of Nazareth and added, I know Thee who Thou art, the Holy One of God. Moreover it is evident that men as well as

devils may believe in Christ and in Divine truth without having received justifying grace. St. John tells us that among the chief rulers many believed on Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue, for they loved the praise of men more than the praise of God. Of Simon Magus it is asserted that he believed, and even that he was baptized, thus openly professing his faith in Christ; but soon afterwards Peter said to him: Thy heart is not right in the sight of God, Thou art in the gall of bitterness and in the bond of iniquity.

In view of these facts is it not well to inquire into the nature of the faith which makes for righteousness. What is the essence, the reality of faith in Jesus Christ? What is it in our times that makes one man's faith in God merely a religious form without power, and another man's faith a power unto salvation

and a working force in society? Faith cannot be a substitute for righteousness. The idea which is so prevalent that God will accept assent to certain forms of Truth in the place of holiness is a superstition as unscriptural and immoral as any superstition of middle age Papacy. The assumption that men can lead selfish and covetous lives, and yet reach heaven because they have accepted some creed needs to be eliminated from the religious thought of Protestantism as much as the sale of indulgences from Romanism in the days of Luther. There is no salvation from sin other than the abandonment of sin. A man is not justified by faith unless faith has made him just.

The faith which is required as a condition of salvation always includes confidence or unshaken *trust* in God. The faith by which the elders obtained a good report was clearly of this character, uniting a noble confidence in the word and

promises of God as well as assent to the truth of revelation. "In His name shall the Gentiles *trust*." "In whom ye also *trusted* after that ye heard the word of truth." This trust in God leads us to renounce every other refuge and accept and receive Christ as our personal Saviour, committing the keeping of our souls into His hands in humble confidence in His ability and willingness to save us.

Such a faith unites the will of man with the will of God. The conscience, the will and the affections harmonize with the understanding in consigning oneself to Christ. Real faith works by love and brings forth the fruit of obedience. Faith is that action which surrenders all one's interests to the getting of God's will done on earth as it is in heaven. Faith is co-operation, partnership, friendship with God, so that the man of real faith is not his own man, but God's man. He listens only to the voice of God in order to learn

what God wants to have done. His language is, What wilt Thou have me do? Hence he gives himself up to working the work of God, and will tolerate nothing in himself which conflicts with the will of God. He knows that Christ is within him, and notwithstanding his own weakness, he will be able to overcome the world. This consciousness is the power of faith and surrender to Christ is its essence. "O Lord increase our Faith."

CHAPTER V.

JUSTIFICATION.

Having very briefly set forth the ample provisions of the Love of God for our Redemption, and referred to the conditions upon which we are saved, we come now to speak of some of the benefits which flow to us in consequence of the Redemption that is in Christ Jesus.

When we say the benefits which flow to us in consequence of the Atonement it must be understood that reference can only be had to those particular benefits which the Scriptures term *Salvation*, yea the *great Salvation*. In what does it consist? Is it a mere name, or is it a reality? Is the Gospel of God a mere theory, or plan, or philosophy or form, or is it the power of God unto Salvation? In answering these questions we will first speak of our Justification by Faith. This blessing

is of the same importance in experimental and practical Christianity as is the Atonement to the doctrinal fabric of our holy religion. Luther designated the doctrine of justification by faith as "the grand distinction betwixt a standing and a falling church." Wesley says: "Nothing but this can effectually prevent the increase of the Romish delusion among us, whatever form that delusion may assume.

1. The term Justification, whether used in a legal or evangelical sense, always presupposes guilt. One whose innocence has never been called into question needs no justification. However, not only is our innocence questioned, but we are charged with guilt. The Holy Spirit has drawn up a fearful indictment against us, and the proof to establish His declaration of guilt is found upon every hand, even in our own consciousness. While there may be a difference in the degree of our guilt, nevertheless all have sinned and come short of the glory

of God. Legal justification therefore for us is altogether out of the question, as the law declares the soul that sinneth shall die.

Hence the Scriptures teach that our sins must be remitted, must be pardoned, be forgiven, be covered over, be carried away, will not be imputed against us, that is no longer charged to our account, yea even the hand writing which was against us shall be blotted out, washed away, our sins shall be taken away even as far as the East is from the West, and after this great personal act of God is done in our behalf, we are justified before God by grace through faith. The sinner however is pardoned not alone on the ground of mercy, may I write it, not alone on the ground of mercy, but on the ground of eternal justice because Christ died for our sins and rose again for our justification!

When a criminal applies to a government for a pardon, he usually pleads one or all of three things. He may set forth his good

citizenship previous to the commission of his crime, or he may plead some mitigating circumstances connected with the commission of the crime, or he may plead his reformation. But surely we could plead neither of these nor any other. We must confess our guilt, and plead for pardon upon the ground that our Substitute Jesus Christ the Righteous died in our stead and paid the penalty of the law and now we claim pardon in His Name, and for His sake, whose blood speaketh better things than that of Abel's.

“Just as thou art—without one trace
Of love, or joy, or inward grace,
Or meetness for the heavenly place,
O guilty sinner, come, O come!

“Thy sins I bore on Calvary's tree;
The stripes, thy due, were laid on me,
That peace and pardon might be free,
O wretched sinner, come, O come!

“Just as I am, without one plea,
But that thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come, I come.

“Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because Thy promise I believe—
O Lamb of God, I come, I come.”

2. If the doctrine set forth above is correct then justification must be distinguished from that gracious provision of God by which for the sake of Jesus Christ all mankind is so far delivered from the consequences of Adam's transgression as to place them in a salvable state. Justification is a subject of personal concern, personal seeking, personal prayer, personal experience, and obtained by personal faith.

Such an one is free from the curse of the law there being no condemnation to them which are in Christ Jesus. The law of the Spirit of life hath made them free from the law of sin and death. Being justified by faith they have peace with God through our Lord Jesus Christ. Our sins are no longer laid to our charge, but we are as free from them for Jesus sake as though we had

never sinned at all. "They are all taken away." "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is He that condemneth? It is Christ that died, yea rather who is risen again, who is even at the right hand of God, who also maketh intercession for us." Our sins though once as scarlet are become white as snow; though red like crimson, they are as wool. Our sins have been "blotted out," "washed away." Dr. Clarke says, when the Bible was written there was neither ink nor paper as we have it now. The ink then did not contain the same chemical substances ours does now, and could be easily washed from the parchment. Hence when a creditor discharged his indebtedness the account was "washed away," "blotted out" with water and sponge. Now by faith in Jesus Christ, who is the propitiation for our sins, the atoning blood washes into snowy whiteness the "hand-writing" which was against us, so it

can be remembered against us no more forever.

Nor are our sins only taken away, but our relations to God are completely changed. Instead of being strangers and foreigners and at enmity with God we now belong to His household and have peace with God through our Lord Jesus Christ, and have access unto Him through the grace wherein we stand.

In view of these glorious truths and such a happy experience, is it not preposterous, yea is it not sacrilegious, if not blasphemy, that men claim that by their official acts, and by the words of their mouths, such a remarkable change over which the angels in heaven rejoice, may be accomplished! That by virtue of a declaration made by a sinful man a condemned sinner may be set free from the condemnation of the law of God!

Were this delusion confined to the fraudulent claims of the Roman Hierarchy one

could more easily endure it, but that Protestant ministers declare absolution by virtue of their office over an entire audience is a crying shame. Surely such persons neither understand the Scriptures nor the power of God.

CHAPTER VI.

THE WASHING OF REGENERATION.

The term regeneration occurs only twice in the New Testament. In one instance the term is applied to the events of the judgment day. In the other instance, Titus 3: 5, it is used to express the renovation of the heart by the Holy Spirit. The term, therefore, is more theological than biblical. The Scriptures use a variety of terms to designate the great change so imperatively necessary for man's salvation in consequence of our sinful condition. "Born of God," "born of the Spirit," "born from above," "quickened," "raised up," "passed from death unto life," "old things have passed away, and all things have become new," and quite a number of other terms are employed to denote the reality

and depth of the wonderful change experienced by the Christian believer.

The language of the Scriptures proves beyond controversy that regeneration means more than reformation, or an external conformity to the rules of good conduct and gentlemanly behaviour. Nicodemus seems to have been quite blameless in his demeanor, and yet he must be born again in order to enter the kingdom. The rich young man who so earnestly inquired the way of salvation seems to have been quite a model young man in his general conduct, and yet he lacked one thing.

Here we meet the one great point so frequently overlooked by earthly reformers. They busy themselves with outward circumstances, not with inner character. They hope to cure a dropsied limb by the application of external bandage and compress. For a disease of the heart they prescribe a mere skin-deep lotion of outward decency. They would change a pois-

onous tree by whitewashing its trunk, and adding compost to the soil, and building a neat fence around it. The Divine plan is to lay the axe to the root of the tree, and plant a new one. Make the tree good and the fruit will be good is the philosophy of the New Testament.

Regeneration is also to be distinguished from justification. Although the two cannot be separated, because God has joined them together, yet they are quite distinct in their nature. Justification changes our relation to God; regeneration is a change in our personal state, our affections, and character. Justification is the removal of our guilt; regeneration is the subjugation of our moral depravity through the work of the Holy Spirit, and implants the principle of obedience within us, yea restores the image of God to the soul.

In accordance with these declarations Regeneration is a New Birth.

A child previous to its birth has eyes, but sees not, has ears, but hears not. Only after it is born does it really begin to live, at least lives in a manner wholly different from what it did before. Thus the natural man, in a spiritual sense, has ears but hears not; has eyes, but sees not. His other spiritual senses are in the same condition, as the Scriptures declare such an one is "dead in trespasses and sins." He has no true knowledge of God, has no intercourse with God, nor is he acquainted with God. Through regeneration all this has been changed. The soul has entered upon a new state of existence, has been introduced into a new order of things. The eyes of the understanding have been opened, light having shone out of darkness hath shined upon the soul and it sees the light of the glory of God in the face of Jesus Christ. The things of the Spirit now become the chief objects of desire and pursuit, and its energies are now directed Godward. Such

an one is now alive unto God, having been quickened by His Spirit, and in reality has now only commenced to live.

Secondly in Regeneration God gives the regenerated a New Heart.

By this is not meant that a change in the substance of the soul has been made, but that a change in its moral qualities and dispositions has taken place. There is no creation of new faculties, but an infusion of new qualities. There is light instead of darkness. Love to God instead of enmity, as the love of God is shed abroad in their hearts by the Holy Ghost which is given unto them. Every faculty of the soul partakes of the gracious work of the Divine Spirit, and these faculties are henceforth appropriated to holy uses, becoming a principle of obedience which constrains the individual to walk in the ways of God's commandments.

“A new heart also will I give you, and a new spirit will I put within you, and I

will take away the stony heart of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them."

This "new heart" and "new spirit" certainly imply that the regenerate have been converted from darkness unto light. Men in their natural condition are alienated from God through the ignorance that is in them, because of the blindness of their hearts, but the regenerated man hath seen the marvelous light of the glory of God and no longer gropes his way in darkness, but walks in the light of God, the beautiful light of God. This light has been communicated to the soul by the Holy Spirit. It has disclosed man's own sinfulness, it has disclosed the vanity, the folly, the condemnation, and the exceeding sinfulness of sin, has disclosed the efficacy of the atoning Sacrifice through the death of Christ, as well as His willingness and

ability to save. By faith he has now received the Light into his very being, and has been transformed out of the kingdom of darkness into the kingdom of light.

In this "new heart" and "new spirit" the affections and passions have been changed. These formerly were wholly controlled by sin, wholly under its power; so that although his judgment frequently condemned his actions, and conscience protested against his evil course; still he was powerless to overcome his proneness to sin, and hence was being led captive at the will of Satan. Now these things have been reversed, because he has become a new creature in Christ Jesus, old things having passed away and all things have become new. What he once loved he now hates, What he hated he now loves. Having passed from death unto life he loves the brethren, and fears God as an obedient child fears a loving parent—fears to offend and disobey on account of that holy filial

reverence which has been implanted within him. His hopes also have undergone a great change for he has been begotten again unto a lively hope for an incorruptible inheritance, having become an heir of God and a joint heir with Jesus Christ, hence his hopes are no longer bounded by the narrow horizon of this earthly sphere but as he walks by faith he seeks a city whose builder and foundation is God.

As it is a matter of such vast importance to have clear views of the doctrine of regeneration, especially in these days of superficiality in doctrine and practice and experience, I will add several definitions of men who so far as Methodism is concerned speak with authority. Although we as a Church are not Methodists in name, we nevertheless belong to the great Methodist family. Fletcher says: "In general we may say regeneration is that great change by which a man passes from a state of na-

ture to a state of grace. He was an animal man; in being born again he becomes a spiritual man. His natural birth has made him like to fallen Adam, to the Old Man, against whom God has pronounced the sentence of death, seeing it is the wages of sin. But his spiritual birth makes him like to Jesus Christ, to the New Man, which is according to God created in righteousness and true holiness." Watson says: "Regeneration is that mighty change in man wrought by the Holy Spirit, by which the dominion which sin had over him in his natural state is broken and abolished; so that, with full choice of will and the energy of right affections, he serves God freely, and runs in the ways of His commandments. Deliverance from the bondage of sin, and the power and the will to do all things, which are pleasing to God, both as to inward habits and outward

acts, are therefore the distinctive characters of this state."

These views are in accord with the doctrine of the Scriptures. These teach that "Whosoever is born of God doth not commit sin." "Sin shall not have dominion over you, for ye are not under the law, but under grace." "But now being made free from sin and become the servants of God, ye have your fruit unto holiness, and the end everlasting life." This state of grace is one of great honor and glory and power and dignity; for such regenerated souls are declared to be the sons of God. Not only have they become new creatures, but they have been also washed from the filth of sin, and the spirit of holiness implanted within them. "And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and in the Spirit of our God." "Moreover whom He did predestinate, them

He also called, and whom He called them He also justified, and whom He justified He also glorified." Hence it is always wrong and misleading to speak of Christians as being "merely justified," and speak in general of conversion as if it was a matter of small importance as compared with the experience of entire sanctification. It is the foundation, the superstructure of the Christian's experience. If this is laid indifferently the entire building will be damaged and very apt to fall to pieces.

The regenerate soul overcomes the world, it will have no fellowship with unrighteousness, and is separate from sinners. Men deceive themselves when they flatter themselves to be regenerate and yet have fellowship with the works of darkness. A soul that is born of God hates iniquity and departs from it. He will not stand in the way of sinners, nor sit in the seat of the scornful. The congregation and the so-

ciety of the wordling and the wicked are an abomination to one who has become heavenly minded, and set his affections on things above. His delight is in the way of the Lord, and his soul crieth out, *The Lord is my portion.*

CHAPTER VII.

THE WITNESS OF THE SPIRIT.

That Paul in Romans 8: 16, writing about the witness of the Spirit has reference to the direct testimony of the Spirit to our spirits seems to admit of no reasonable doubt. Throughout his entire argument in this grand chapter Paul mainly treats of the Holy Spirit; so that it would be unnatural and forced to give his language any other construction. Luther's translation is very direct. Speaking of the filial Spirit in the preceding verse which believers have received by which he can say "Abba Father," Luther translates: "This same Spirit gives testimony to our spirit that we are the children of God."

Wesley says: "But here I cannot but desire all those who are for swallowing up the testimony of the Spirit of God, in the

rational testimony of our own spirit, to observe, that in this text the apostle is so far from speaking of the testimony of our spirit only, that it may be questioned whether he speaks of it at all,—whether he does not speak only of the testimony of God's Spirit?" It is not denied by any means that we also have the testimony of our own spirits, the testimony of our own consciousness, because we find the fruit of the Spirit in our hearts and lives;—a consciousness that we are conformed to the image of His Son and that we walk in His statutes. This however does not conflict with the consoling truth that preceding this collateral evidence we may have, yea, as children of God do have, the direct testimony of the blessed Spirit of God.

Christ came into the world that men might know and honor the Father. The Holy Spirit comes into the world that men may know the Son, and the Father in the Son. The work of Christ may be summed

up in manifesting the Father, and the work of the Spirit may be summed up in testifying of Christ. Hence it is the Spirit's office and work to testify—to bear witness. “The Spirit of truth which proceedeth from the Father, he shall testify of me.” “The testimony of Jesus is the Spirit of prophecy.” The prophets gave witness to Jesus through the Holy Ghost, and the Spirit gave testimony to Him and for Him during His ministry on earth. It was through the “eternal Spirit” that He offered Himself for sin, and He was “quickened by the Spirit,” and after His resurrection gave commandments to the Apostles “through the Holy Ghost.” The Apostles bore testimony to Christ alone through the Holy Spirit and by the inspiration of that same Spirit have left us their written testimony in the New Testament. The things which they wrote being the “commandments of the Lord,” because God had given them His Holy Spirit. So

also in the long succession of faithful men who have been "able to teach others also" the Holy Spirit has borne testimony to Christ. For every true minister has been called and is qualified by the Holy Ghost. Thus also in the Church does the Holy Ghost bear testimony to Christ—bears testimony in many ways. He testifies to men's need of Christ by bringing sin to remembrance, He reveals Christ as a Saviour, and enables the penitent to rest upon Him for salvation.

And if the Holy Ghost thus testifies to Christ and to the work of Christ, is it not reasonable also to suppose that He will bear testimony to the great revolution wrought within us in consequence of the efficacy of His great atonement, through the direct agency of the Holy Ghost? For in Regeneration the insurrectionary forces in the souls of men have been put down, and the thorn-crowned King has established His empire in the human heart. The per-

son having this experience is adopted into the family of God. This being one of the great purposes of the scheme of human redemption to restore man to the dignity and blessedness which he had forfeited. And no scheme of recovery could be considered complete or even worthy of God which failed to restore to fallen man the assurance, yea the certainty, that God was again well pleased with him. Without such knowledge the Christian life would lack its supremest and most indispensable joy and satisfaction. Only the Holy Spirit can give this testimony, as He only knows the mind of God, and hence He alone can testify whether the mind of God has passed upon my pardon and restoration to Divine favor. And such authentication or attestation is no special function exercised by the Holy Ghost, but is in perfect harmony with the general functions of the Spirit exercised in the scheme of human Redemption, as the Agent and Administrator of

the purposes and operations of the Triune God.

The peculiar relation of the child of God to the Holy Spirit gives additional weight to the argument involved in this discussion. The life of the believer is a spiritual life from beginning to end. Through the Spirit he has been convinced of sin, and of righteousness, and of judgment. He has been born of the Spirit. He is led by the Spirit. He walks after the Spirit. The Holy Spirit is his Comforter. The Holy Spirit helpeth his infirmities, and the Spirit itself maketh intercession for him. The Holy Ghost has shed abroad the love of God into his heart. Yea, the Holy Ghost, not only His power or influence, but the Holy Ghost personally dwelleth in him. "Know ye not that your body is the temple of the Holy Ghost which is in you?" Hence he is warned not to grieve the Holy Spirit, not to quench the Spirit, whereby he has been sealed. Moreover, is not also

the Holy Spirit, who the Saviour says, "shall be in you," the believer's teacher and guide, as well as the source of his strength? Consequently He is the believer's source of light, first through the revelation of the Word, and then by the fact that "He takes the things of God," and shows them unto us. Is it then reasonable to suppose He would leave us in ignorance on one of the most important questions of Christian experience?

However, the teaching of the Scriptures on the doctrine of the "Witness of the Spirit" is so forcible, and so direct that argument from analysis is hardly necessary. The truth in this respect lies on the surface, nor need we depend upon one or two texts, for it seems to be interwoven into the very warp of the Scriptures throughout—from Genesis to Revelation. Wesley says: "This important truth is revealed not only once, not obscurely, nor incidentally, but frequently, and that in

express terms." It will not be possible within the limits to which this volume must be confined to cite all the evidence bearing upon this truth, so that we must be content to quote only a limited number of the precious texts of the Word.

We would refer first to several passages which speak of the "sealing" of believers by the Spirit of God. "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption," "In whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory," "Who hath also sealed us and given us the earnest of the Spirit in our hearts." This "sealing" is the act of another—of the Spirit, and gives us the assurance of our right to the 'purchased possession,' the inheritance of the saints, and this "earnest" has been put into our hearts, the seat of the affec-

tions, the emotions, hence must mean a personal consciousness that we have become the children of God, and hence heirs of His glory.

I shall quote a few more texts in order to show that this gracious and blessed knowledge of salvation is not the privilege simply of a chosen or select few, but is the common privilege of all true believers. For instance: "Now we have received not the Spirit which is of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God." What no eye hath seen, nor ear heard, what has not entered into the conceptions of men, what can not be known by the senses, nor discovered by the intellect, nor reasoned out by the mind, God hath revealed to the believer by His Spirit, which Spirit he hath received. "Hereby we know that He abideth in us, by the Spirit which He hath given us," "Hereby know we that we dwell in Him, and He in

us, because He hath given us of His Spirit," "He that believeth on the Son of God hath the witness in himself," "These things have I written unto you, that ye may know that ye have eternal life," "Ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba, Father," "The Spirit itself beareth witness to our spirit that we are the children of God."—The Father cannot be seen by mortal eye, and yet there seems to be a craving in human nature to see the Father. "Show us the Father," cried the disciples, "and it sufficeth us." This cry represents the aspirations of our race. There can be no rest or peace to the human soul without a revelation of God to the soul as a loving Father who for Christ's sake has pardoned sin and again accepted us as His. This gracious act of God can only be known by God's supernatural testimony. Thank God, that this matter of so much impor-

tance to every believer has not been left to feeling, nor conjecture, nor assumption, nor reasoning, but that God attests it by His own Spirit in our hearts. We need not walk in darkness, but may have the light of life. Need not depend upon science or philosophy or the quibbles of critics, or the polemics of theologians, but we receive the adoption of sons, and the testimony of it direct from God. Now we may approach Him with great boldness, for through His Spirit dwelling in our hearts "we cry, Abba, Father;" something which no man who has not redemption in the blood of the cross has any right to do.

Reader, do you have this testimony?

CHAPTER VIII.

ARE BELIEVERS WHOLLY SANCTIFIED IN CONVERSION?

The idea that believers are saved not only from the guilt and power of sin at the time of their conversion, but also from all the pollution of sin, was formerly strenuously contended for among us. For many years this doctrine was preached to our people from the pulpit of the *Evangelical Messenger*, and by many of our ministers, especially in Pennsylvania. It would be idle to attempt to gainsay what is a matter of history. And when finally the *Messenger* editor was called to account a strong element rushed to his aid. The largest conference in the Church almost unanimously declared in his favor, and other strong conferences were barely saved from taking the same position. While the

manner in which the accused editor had been dealt with was ostensibly made the issue between the conferences and the general Church authorities, the real reason was because he represented the form of doctrine for which this element contended. The speeches made at the time were all in defence of the doctrinal position taken by the editor. The carefully prepared manuscript of one of the principal speeches is still in existence. Probably its author never spent so much time in the preparation of any other conference speech as he did on the one in question. Had not this departure from the doctrine of our Church as expressed in her book of Discipline existed in the East, together with the prejudices the issue had awakened, the political plotters of the West would never have been able to carry our people out of the Evangelical Association.

Is it reasonable to expect that the broadcast sowing of this erroneous doctrine by

an official paper and by many of the ablest and most popular ministers of the Church would not bear its legitimate fruit? Can it be expected otherwise than that the fruit still remains to a greater or less degree? Hence there is need for the exercise of charity towards those who have been erroneously taught.

That sanctification commences in regeneration is so plainly taught in the Scriptures that he who runs may read. A few passages of Scripture on this point ought to be sufficient. "Unto the Church of God, which is at Corinth, to them that are sanctified in Christ Jesus;" "Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God." One of the principal passages we quote to prove the possibility of entire sanctification in this life, namely: "The very God of peace sanctify you wholly," proves beyond all contradiction that these believers at Thessalonica had

been sanctified in part—that the work in them had commenced, but was to be perfected, so that they might be kept blameless unto the coming of our Lord. St. Paul declares, speaking to the Corinthian Church: “If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are.” To the Colossians he says: “Put on, therefore, as the elect of God, holy and beloved, bowels of mercies.” To the Hebrews he says: “Wherefore, holy brethren, partakers of the heavenly calling.” In view of these passages and numerous others which might be cited, our Church, at the General Conference of 1867, in Pittsburg, Pa., declared that entire sanctification had its commencement (*Anfangsgrund*) in regeneration. To teach differently, whether directly or indirectly, whether by inference or otherwise, is doing the cause of Christ great injury. Superficial teaching and superficial practices in reference to con-

version are always hurtful and dangerous.

That however upon the other hand we are not wholly sanctified in conversion is equally plainly taught in the Word of God. Not only that growth and development are needed; but that a further and deeper and more thorough cleansing is needed. This is the real point at issue. It is not denied that the believer should go on to perfection, that he should go on from glory to glory, unto a stature of full manhood in Christ. The contention is that after conversion the work is all of a positive character. Only a filling up. Only a development of that which exists. No further emptying of sin is needed. The arguments used are based principally upon metaphysical grounds. Let it be remembered that we must take God's Word as it is given to us by the holy men who wrote as the Holy Ghost gave them utterance, without attempting by our reasoning to set aside the Word of the Almighty. And

upon this point the Word is not only plain, but full and emphatic. Therefore to the law and the testimony.

We read 1 Cor. 3: 1-3: "And I, brethren, could not speak unto you as unto spiritual but as unto carnal, even as unto babes in Christ * * * for ye are yet carnal." "But these were backsliders," is the objection I hear. Notice, however, that Paul addresses them as "brethren," and says, "they are babes in Christ," consequently with all their infirmities and carnality, they were "in Christ," and were "babes," hence must have been born again. The conclusion cannot be evaded, that they were converted, but not yet wholly sanctified. Again we read 2 Cor. 7: 1: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." The persons Paul thus exhorts he had addressed as those who had become "new creatures," with whom

“old things are passed away,” and “as workers together with him,” consequently they were not merely Christians, but even working Christians, who needed cleansing, inwardly and outwardly, and have holiness perfected—made complete.

Again we read Ephesians 4: 22: “That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts, * * * and that ye put on the new man, which after God, is created in righteousness and true holiness.” The persons whom he thus exhorts he had addressed as “the faithful in Christ Jesus.” Again we read 1 John 3: 3: “And every man that hath this hope in him purifieth himself even as He is pure.” Those who have become the “sons of God” and who desire and expect to be like Him when He shall appear, and see Him as He is, will not cease nor rest until they possess the consciousness of purity

even as Christ is pure. These proofs ought to be sufficient. The evidence of the Scriptures is that although we have the witness that we are the Lord's, impurity may still attach to us, and that this is ordinarily the moral condition of "babes in Christ," whom our Discipline terms "weak Christians," but nevertheless Christians. The pity is that so many who ought long since to have been fathers are still "babes in Christ," and are "carnal;" while they long since should have been strong and have the "victory over any temptation the moment it may present itself," they still yield to temptation, and have not purified their souls.

Would it not also be legitimate in this discussion to refer to the general experience of God's people? I was going to write "universal" instead of general, but checked my pen. There may be an exception to this general rule. There may be those who can say, "From the very beginning when

first I found Christ I was fully conscious of having been fully cleansed from all the filthiness of sin, and have realized no evil desires nor affections arising within me, but only a constant and increasing desire to do and to suffer the Lord's will." Probably there may be such, I will not call into question their experience and confession. But does not the very rare experience and confession prove the rule which we have found the Holy Spirit teacheth? And should not those few favored ones be the very last to find fault or criticize those among their brethren, the great majority even, who were not so fortunate as they, but who also desire to see this great salvation? They of all others should speak words of encouragement, and should be the very last to discourage the doctrine of entire cleansing by faith in Jesus Christ long before we die.

Surely if in the very beginning of Christian experience, when men first believed in

Christ, it was possible to comprehend the glorious truths connected with our salvation so fully as to accept Christ in all the fulness of His promises, of His willingness and ability to save to the uttermost, to cleanse each spot, and to purify the conscience and the affections and the will from every stain and all desire for evil; then certainly those who were not sufficiently enlightened and not able thus to receive Christ, when they were born into the family, but have for days and months and years walked in the light, and becoming conscious of their real spiritual condition, and are led to see the glorious fulness in their almighty Saviour, whose blood now cleanseth from all sin, and lay hold upon Him by faith, may also realize what some profess they experienced in the very morning of their Christian life!

CHAPTER IX.

PROGRESS IN THE DIVINE LIFE.

“Experience has moreover taught that, ordinarily, this state of Christian perfection is attained gradually, by an upright course of life in following the Lamb; however, during this gradation, this work is perfected in the soul, sooner or later, by a sudden and powerful influence of grace and outpouring of the Divine Spirit. Those who have actually experienced it describe this effusion of the Divine life as being similar to the grace of justification, yet far exceeding the same. This grace is called Sanctification.”—*Discipline of the Evangelical Association.*

This quotation from the authorized doctrinal teaching of our beloved Church plainly teaches that at some period, in the experience of the believer, “ordinarily,”

“sooner or later,” which depends upon how earnestly believers seek it, the time will come when he will experience “a total deliverance from all sin.”

However, this quotation from our Discipline on “the Doctrine of Christian Perfection,” as well as the tenor of the entire chapter, also clearly teaches that there is a gradual approach towards this great and glorious consummation of “total deliverance.”

Webster defines Gradation as follows: “A series of ascending steps or degrees, or a proceeding step by step; hence progress from one degree or state to another; a regular advance from step to step. We observe a gradation in the progress of society from a rude to a civilized life. Men may arrive by several gradations to the most horrid impiety.”

Confounding “growth in grace” with the “gradation” taught in our Discipline has led to very much misunderstanding of

the subject, and has led many good men astray from the truth. *We can not out-grow sin.* Nor does the development of the Christian graces, such as faith, love, etc., cleanse the heart from the stains of sin. That is the office and work of the Holy Ghost through the efficacy of the atonement, or the saving power of the blood of our glorious Redeemer.

But there is a gradation leading on and towards the completion of our cleansing—our entire Sanctification. “Ordinarily” some lapse of time necessarily exists until the great object and purpose of the Holy Ghost is accomplished in us. Of course we must always be careful not to limit nor circumscribe the power of God and the will of man. When the will of God and the will of the human soul are made one by a perfect submission and unswerving faith, sin cannot remain in such an atmosphere. It will be utterly destroyed and cast out. Hence there may be excep-

tional cases where the rays of light burst very suddenly upon the new-born soul, so that its true inwardness is seen by the light, and Christ is also discovered in the greatness of His mighty love and saving power, and the person in question comes quickly and suddenly into the experience of the grace of Sanctification.

However, "ordinarily" time is required. The very term used in our Discipline, gradation, namely, "a series of ascending steps or degrees," implies this. Moreover, in a real, genuine, biblical conversion to God the joy of having found pardon and peace; and having been restored to the Divine favor, and the attestation of the Holy Ghost to this wonderful change, is so great that perhaps for days and weeks and months the new-born child of God has been singing:

"Oh, how happy are they
Who their Saviour obey,
And have laid up their treasures above!

Tongue cannot express
The sweet comfort and peace
Of a soul in its earliest love!

Oh, the rapturous height
Of that holy delight,
Which I felt in the life-giving blood!
Of my Saviour possessed,
I was perfectly blest,
As if filled with the fulness of God."

In this frame of mind the new convert is hardly prepared to receive much teaching in reference to remaining depravity, and the necessity of a deeper and fuller consecration. He might answer us by singing.

"On the wings of His love,
I am carried above
All sin, and temptation and pain;
I cannot believe
That I ever can grieve,
That I ever shall suffer again."

However, as time rolls on, as his experience is put to the test of an actual conflict with principalities and powers, and the rulers of darkness and spiritual wicked-

ness, "the evil day" meets him, when clouds and darkness threaten to overwhelm him; when the tempter in the subtleness of his character assails him, and he discovers, frequently to his astonishment and surprise, that his inward propensities, desires and affections seem ready to respond to the temptations from without, and he finds that in order to "overcome" he needs to cry mightily unto God for help, and that, in fact, at times his "feet had well-nigh slipped,"—it is then that he becomes ready to be led on.

Moreover it is not only necessary in order to reach the haven of perfect rest and peace that the new-born soul becomes acquainted with himself, but he must needs learn to know Christ as He is revealed unto us in the Word. Hence it becomes necessary that he attend upon the means of grace. The study of God's Word and the hearing of God's Word, become absolutely necessary. One of the purposes of the

ministry is "the perfecting of the saints." And probably one great reason why some never come to a clear knowledge of the great and central truth of Christianity, viz. that it is the will of God even our Sanctification, is a lack of clear teaching, or perhaps of no teaching at all on this experience. In all probability the minister may make light of the longings of a soul for "total deliverance," and say that only a set of crazy enthusiasts preach about such a work of grace, and the inquirer returns discouraged, believing that the conflict within his soul must necessarily continue until death ends the fight.

But if the minister is in reality a man of God and is ready to point the soul to Him who gave His life for us, his ministry becomes a benediction, and believers will be enabled to "walk in the light," and the day and the hour cannot be far in the distance when this grace of Sanctification will become their personal possession.

While it is certainly true that there is such a thing as progress towards the consummation of our entire cleansing—a gradation—a going step by step towards the goal—going forward towards the promised inheritance; it is contrary to the entire tenor of the Scriptures, opposed to the plan of salvation, and to everything which is revealed to us concerning sin and concerning God, that Sanctification is a growth or a development. It is a work of Divine grace, consequently supernatural in its nature. It is due to the power of God. It is the gift of God. The Scriptures uniformly and constantly refer to God as its Author. “The very God of peace sanctify you wholly,” that the God of peace might sanctify and cleanse it “That He might present it to Himself a glorious Church, not having spot of wrinkle, or any such thing, but that it should be holy and without blemish.”

Sanctification is also ascribed to the Holy Ghost. We read “because God hath

from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth." "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Christ."

In the face of such evidence it is clear as noon-day that our SANCTIFICATION is a supernatural work of the blessed Holy Trinity wrought within us. Men cannot heal nor cleanse themselves. We are saved by grace through faith from the beginning to the end. Such is the plain, unequivocal doctrine of the Word. Hence the idea that we can outgrow sin and grow into "deliverance from all sin" is entirely at variance with the law and the testimony, and with the entire plan of salvation. It robs God of His glory and instead glorifies man. Thank God that the Fathers of our Church built so well and so biblical.

CHAPTER X.

WHAT IS IMPLIED IN ENTIRE
SANCTIFICATION?

“Let us, then, seriously and explicitly admonish all believers, ardently to strive for Christian Perfection. And in order that we may teach uniformly on this point, let us decide, once and for all, whether we shall continue or give up this doctrine. We are unanimous to defend and maintain it; understanding by it nothing else than a total deliverance from all sin in the proper sense of the word.”—*Discipline*.

The General Conference in 1867 defined sin in the proper sense of the word to mean “evil affections and desires.” Webster defines affection as follows: “Affection is a permanent bent of the mind formed by the presence of an object, or by some act of another person and existing without the

presence of its object.” Desire is defined as: “An emotion or excitement of the mind, directed to the attainment or possession of an object from which pleasure, sensual, intellectual, or spiritual is expected.”

Hence “total deliverance from all sin in the proper sense of the word means that all desire for that which is forbidden in God’s holy and just law has been destroyed and cast out by the rich effusion of God’s love into the soul. Furthermore that all inclination to evil—every bent of the mind toward evil, has been straightened out, and man stands “upright,” as he was made by his Creator in the beginning, having been restored to “righteousness and true holiness,” which he had forfeited by transgression.

At this juncture in our discussion we will again be compelled as far as our limits allow to enter upon an investigation of man’s original constitution, as he came from the hand of God. He was created in

the "image" and "likeness" of God. This must refer to his moral condition. He was perfectly pure and holy, for "God made man upright." It seems to me the four following positions hardly admit of controversy, and I am not by any means writing for that purpose, only with a sincere desire to throw Scriptural light upon some things which seem to be misunderstood.

1. Our first parents were imperfect in knowledge. The woman was deceived. This is the teaching of the Holy Ghost, 1 Tim. 2: 14. "The woman being *deceived* was in the transgression." To be "deceived" is to be imposed upon; to believe the false to be true. Consequently if Eve was deceived, then although endowed with knowledge nevertheless she was not perfect in knowledge. If it had been perfect, deception would have been an impossibility, and yet she, as well as Adam, was declared to be good. Eve herself pleaded she had been "beguiled."

2. They possessed physical appetites. Possessed them no doubt as means of enjoyment, as well as for other important purposes. One of these physical appetites was directly and successfully appealed to by the tempter and led to their ruin.

3. They were certainly endowed with "affections and desires," or else they would have been incapable either of loving God or loving each other. In fact they would have been incapable of enjoyment of any kind. The desire to know was appealed to by the tempter when he said to the woman: "In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good from evil." And in all probability Adam was seduced to sin by the affection for his helpmeet.

4. Then there was an element in their constitution which made it possible to be addressed by fallen malignant spirits. The serpent, I presume, is admitted universally,

was but an agent of that "old serpent the devil."

From these facts it is evident that their state was one of moral trial and conflict. They were created so as to be capable of the enjoyment of the highest happiness, capable of the exercise of the highest moral virtues, and to be fit subjects of moral government. They were placed in a state of warfare, where they might expect attacks, and resistance became necessary. He was commanded "to dress and keep the garden." The German translation is stronger—*bewahren*—to guard it, implying enemies and danger. Watson, speaking of the perfection of Paradise, says: "It was a state which required watchfulness, and effort, and prayer, and denial of the appetites and passions." Hence man, in his best estate, in the possession of "true holiness," was exposed to temptation, in the sense of solicitation to sin, and that these solicitations must have had some action upon his

sensibilities, or else it could not be properly called temptation. Consequently such action upon our sensibilities is not sinful, and only becomes sinful when the will assents to indulgence. Those, therefore, who elevate their conceptions of sanctified human nature so high as to divest it of human appetites and human affections, and from the liability to err in judging and acting, do it without any warrant from Scripture, or support of sound reason.

Upon the other hand, however, it must also be admitted that our first parents might have overcome had they been faithful. Any other position would be out of harmony with the Holiness, the Justice, and the Love of God who created them. They might have been obedient and kept their first estate, had they been faithful.

These facts and conclusions lead us back again to our excellent Discipline. Our fathers in defining entire sanctification use this language: "He must stand upon his

guard so firmly and immovably that he can parry, and gain the victory over any temptation the moment it may present itself, without yielding more or less, either voluntarily or negligently." The sanctified Christian then is not beyond the reach of temptation, but by Divine grace has been put into a state where he can have complete victory through our Lord Jesus Christ. Certainly it must not be expected that the servant should be above the Master, and was He not "tempted like as we are?" The fact that susceptibility belonged to Adam in his primitive state when God pronounced him "good," and the Holy Ghost ascribes unto him "true holiness," is sufficient proof that our blessed Lord and Christ, and I speak with the deepest reverence, must have had these susceptibilities, or else He was not truly man, and did not truly take on Him human nature. If not, how could He have been tempted, for God cannot be tempted of evil. Nor was the

great temptation of forty days the only one. His temptations did not end in the wilderness. In many occurrences recorded in the Gospels, the physical appetites, the excitability of sense, may I not say the passions of Jesus, can be seen in lively action. Especially may we appeal to the conflict of His soul in Gethsemane. That there was something in Him at that time which elicited the desire to be delivered from the fearful suffering which was at hand is evident from His language. However, this sensuous part of humanity broke forth only for a moment,—the wish which was excited by it did not, for a moment even, determine the will of Jesus, and the victory was proclaimed in the great words “not my will, but thine be done.”

If it were impossible for the tempter to touch any susceptibilities in our natures then indeed the warfare against sin would be ended, and the possibility of falling again would be at an end, while our Dis-

cipline teaches that many who once attained the state of entire sanctification "lost it again," and the entire tenor of God's Word agrees with this teaching.

The extravagant expressions of some "holiness people," as if they had attained unto a state of grace where it was impossible to be touched by any suggestion of the tempter, and that nothing could occur that would produce any feeling or excitement within has been a great hindrance to the cause and has called forth much unfavorable comment, and if not opposition, at least, indifference.

And upon the other hand, how eagerly persons opposed to the doctrine of salvation from all sin in this life seize upon the imperfections of human nature, upon defects in judgment, and ignorance of the motives of our fellow-men, which may lead to improper actions, and the errors which frequently originate in these sources, to cry

out against the doctrine and attempt to bring odium upon it.

I presume if some of these persons had been present and listened to the "sharp contention" between Paul and Barnabas about the best means to be adopted to accomplish the best results they would have been just as ready to censure. They no doubt each were mistaken in their judgment, probably misjudged each other's motives, and each believing if the other's plans would be adopted the cause of Christ would suffer, hence the "sharp contention." Would it not have been sinful for these men to remain quiet when they believed the cause would suffer if they did not defend what they considered the best means to promote the glory of Christ? How often men are thus misjudged, especially men of strong convictions, and sensitive natures.

To return, then, entire sanctification means a "total deliverance from all sin in

the proper sense of the word," that is "from all evil affections and desires."

This (1) does not include the extinction of our animal propensities. These are a part of our nature, inherent and essential to our constitution. The Bible nowhere condemns them as sinful. Their gratification in forbidden objects alone is sinful. It is not the province of religion to destroy them, but to regulate and control them, even to such a degree that we may even glorify God with these faculties.

(2) It does not include perfection in knowledge. This would imply infallibility, Sin may be expelled but much ignorance may remain.

(3) It does not imply freedom from temptation. It is not sinful to be tempted, only yielding is sinful. When temptation is allowed to "conceive" it bringeth forth sin.

Dr. Clarke says: "This perfection is the restoration of man to the state of holiness

from which he fell, restoring in him the image and likeness of God which he lost. A higher meaning than this it cannot have, a lower meaning it must not have. God made man in that degree of perfection which was pleasing to His infinite wisdom and goodness. Sin defaced this Divine image; Jesus came to restore it. Sin must have no triumph; the Redeemer of mankind must have His glory." Indeed a less salvation than this would dishonor Christ and the Holy Ghost. It would be unworthy of the appellation of Christian.

CHAPTER XI.

IS ENTIRE SANCTIFICATION ATTAINABLE IN THIS LIFE?

The believer is not called unto uncleanness but unto holiness. His fruit is unto holiness. His members must not be yielded to iniquity, but to righteousness unto holiness. He is exhorted to perfect holiness in the fear of the Lord, yea he is commanded to be holy as his God is holy. He is to follow peace with all men, and holiness without which no man shall see God.

Hence no earnest Christian is or can be indifferent to this great central Truth of Divine Revelation. It cannot be unimportant to ascertain the nature and extent of our privilege in reference to our attainments in holiness.

The word most frequently used in the Scriptures to set forth holiness is "Sancti-

fication.” The Discipline of our beloved Church agrees with the Scriptures by using the same term. It speaks of “Entire Sanctification” and of the “grace of Sanctification.”

One of the meanings of the word Sanctification is to separate, to set apart, to separate from common uses, and devote to a holy and religious use. For instance it is said “God blessed the seventh day, and sanctified it” by setting that day apart as a day of rest and religious worship. Thus also the vessels and utensils used in the rites of worship in the tabernacle and temple were said to be sanctified because they were set apart for the service of God. So the Jewish nation was called holy, because they were commanded to be separate from other nations as the peculiar people of God.

So believers are called “holy” and “sanctified” because of their glorious experience, and because ‘they are *separated* from the world and set apart from it, and

actually devoted to the service and glory of God. He is separated from the practice of sin. He has put off the old man, which is corrupt, according to the deceitful lusts. He has no fellowship with the unfruitful works of darkness, and his fellowship is with the people of God.

Believers are also called holy because they have been made partakers of the Divine nature and transformed into a new life. He has also received the blood of sprinkling and hence has been washed from the filth of sin. The prodigal when he returned, before the new robe was put upon him, and he was permitted to sit at the fathers table, a thorough cleansing from the filth and odor he had contracted with his *former associates* was necessary. So the sinner would be unfit for the society of the saints—the royal household of God—until he has been washed, and sanctified, and justified in the name of the Lord Jesus and by the Spirit of our God, 1 Cor. 6: 11.

The believer is no longer a stranger and foreigner, but is of the household of God, and built upon the foundation of the apostles and prophets. Jesus Christ being the chief corner-stone. The love of God is shed abroad in his heart through the Holy Spirit which has been given unto him; hence his state is great and glorious, being a child of God.

Still as we have seen in our investigation that the general experience of believers is in accord with the teaching of the Word that ordinarily they are not wholly sanctified in conversion, glorious as their state and experience is. They have not been entirely cleansed from the stains of "that corruption of human nature in which every offspring of Adam appears in this world, a condition of mind and heart which for want of a better term has been termed inbred sin."

Our investigation in this chapter will be:
Whether in this life we may be saved from

all sin, or whether the conflict with inbred sin, or the evil potency as it was termed by one, must continue till death.

First we would state the doctrine of our own beloved Church on this point, a doctrine which we ministers, every one of us, have declared we believe, and obligated ourselves to defend. In our excellent Discipline we find this paragraph: "Let us then seriously and explicitly admonish all believers to strive ardently for Christian Perfection. And in order that we may teach with uniformity upon this point, let us determine once for all that we will *unanimously* defend and maintain this doctrine, understanding by the term Christian Perfection nothing else *than a total deliverance from all sin*, in the proper sense of the word, which is accomplished by means of the love of God being perfected in the heart." In another paragraph we find the following: "That such a state of grace is *attainable even in this life*, is very evi-

dent, for Christ and all His apostles exhort thereto, yea, from this we learn that it is every Christian's bounden duty to strive thereafter. And how can he be a Christian, who does not desire to submit wholly to God, and to love Him in truth, with all his heart, and with all his strength, and with all the soul?" The italics in the above quotations are my own.

At the session of the General Conference held in Pittsburgh, Pa., in 1867, the following declaration was *unanimously adopted by a rising vote*:

"*Resolved*, That we are still convinced as we have hitherto been, of the Scripturalness of the Doctrine of Sanctification and Christian Perfection as contained in our book of Discipline, and delivered unto us by the Fathers of our Church, unanimously declare that we, as we have hitherto done, shall also in future, hold to, teach and defend the following points." Among these points is this: "That this state of Sanctifi-

cation and Christian Perfection is attainable in this life, yea, long before death, and may be retained unimpaired by watchfulness and faithfulness, even unto the end, with a continual growth in grace, and progress from glory unto glory."

In our authorized catechism we find the following: "Who attains to this state of sanctification and Christian perfection?" The answer is:

"It is the calling and privilege of every Christian in this life to be wholly sanctified and without blame before God in love, and to walk in the commandments of God."

These quotations should be sufficient proof that our Church stands committed to this Doctrine, and that no minister nor member who is not in sympathy with Holiness can be in full accord with the teachings of the Evangelical Association.

Our Church does not stand alone in its declarations in reference to this doctrine. Nor is it only the doctrine taught by the

Churches belonging to the great Methodist family, but which among the Churches does not virtually in some form teach Holiness? Which of the Churches does not bind its members to renounce all the vanities of this wicked world, all the sinful lusts of the flesh, and all the works of the devil, and to keep God's commandments all the days of their life?—or to declare the Lord to be their God, promising to obey Him in all things, and none else, and to deny themselves of all ungodliness, and every worldly lust, and to live soberly and righteously, and godly in this present evil world? Do these vows exacted at the altar by the ministers of orthodox Christianity, not only imply, but demand Holiness of heart and life? If such living is impossible is it not a crime to insist upon the obligation?

The next great question to be determined is, Whether the teaching of our Church is in accord with the Word of God. Does the Bible teach that we may be saved from all

sin in this life, or does it teach that we are only prisoners of hope, waiting for deliverance from our prison house, when in Death our spirits will leave this tenement of clay?

1. The purpose of God in sending His Son into the world is the destruction of the works of the devil and the salvation of man. This salvation includes pardon and life, as man is guilty and dead in trespasses and sins. This is not denied. Now the Scriptures are just as clear, just as positive in declaring, that without holiness no man shall see God, as they teach the necessity of pardon. This assertion needs no proof at my hands. It is not only Scriptural, but it is in accordance with the fitness of things. God is absolutely pure and holy. Man is sinful, hence he cannot dwell in the presence of absolute Holiness. Consequently God must have provided for the sanctification of man in the economy of the Gospel. Thank God He has made this provision. The Scriptures are so abundant in

their testimony on this doctrine that it seems difficult to select from the overwhelming proof for a brief statement. We read, "Christ loved the Church, and gave himself for it, that He might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." At another place we read: "He gave himself that he might redeem us from all iniquity." Again we read: "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." We also read: "Where sin abounded, grace did much more abound." Also: "If the blood of bulls and goats * * * how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the

living God?" One passage more and we will be content: "According as he hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love."

What shall we say to these things? If the provisions of grace fall short of saving men from sin and restoring them to perfect love, then sin would abound—be mightier than grace. The disease would surpass the power of the remedy. The effects of the fall in Eden would be too great to be overcome by the power of the Cross. . Indeed, to apprehend a failure on the part of the efficacy of the blood of Christ to save from sin would be calling into question *the wisdom, the power, the foresight, the veracity and the faithfulness of God*. *Who is willing thus to array himself against the Almighty?* Is not the "self-confidence" sometimes charged against those who believe this doctrine rather to be found among its opponents, who claim

to be wise above what is written—yea, against what is written, and who make the Word of God of none effect by their own metaphysical doubts and teachings?

2. If the purpose of God in sending His Son into the world is the salvation of men, and if He hath sent forth His Spirit to be the Sanctifier of men, and if He hath ordained the ministry of reconciliation for the same end, namely, the “perfecting of the saints;” then our sanctification must be the will of God. However, we need not argue this from analogy only as the Scriptures so teach in unmistakable language. We read: “And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God; “Who gave himself for our sins that He might deliver us from this present evil world according to the will of God and our Father;” “Epaphras, who is

one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God;" "That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God;" "It is the will of God even your Sanctification." God wills the holiness of His people. In order that His will might be fulfilled in us, He gives His only Begotten as our Ransom. He sends forth His Spirit into the world. He institutes the Christian ministry to cry, "Behold the Lamb, which taketh away the sin of the world." He organizes His Church on earth and appoints all necessary means of grace in order to save His people from their sins. Who will arise and limit the power of God? His willingness implies His ability. His power to do must be commensurate with His disposition to will.

Here again we find such a fund of Scriptural authority that only a few passages

can be cited. We read: "And God is able to make all grace abound toward you, that ye always having all sufficiency in all things, may abound in every good work." This indeed is a wonderfully comprehensive promise and ought to silence every doubt. 'And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God, now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.'" "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Perhaps, among the mighty words in which the Scriptures abound there is none so full and grand as this word "Uttermost." It is easy to see that it is composed of two words, utter and most. Utter means total, complete, entire, perfect; most means to the utmost extent,

the superlative degree, the furthest point. By putting the words into one we certainly have full and present salvation taught as clearly and positively as language can make it. It seems really no English word can fully express the meaning of the original. Translators are puzzled to find a proper word. Dr. Mahan translates "to all perfection." In the Dutch Bible it is rendered "perfectly;" in the German "immerdar"—"for ever;" in the Catholic "eternally," and by Dr. Stier "most completely." Dr. Clarke says: "The original word seems to combine the two ideas of continuity and utmost completeness; hence Jesus is able to save for ever to the utmost." This is not unlike Luther's translation: "Immerdar," always, under all circumstances, and at all times, all that come to God by him. If this does not teach as our Discipline teaches, "deliverance from all sin," "long before death,"

yea, even now, what does the Holy Ghost desire to teach?

Are we not ready, with Daniel of old, to say, "Our God whom we serve is able to deliver us?"

' 'Tis the grandest theme through the ages rung,
'Tis the grandest theme for a mortal tongue,
'Tis the grandest theme that the world ever
sung,
Our God is able to deliver thee.'

CHAPTER XII.

HOW MAY WE ATTAIN UNTO THE BLESSING OF PERFECT LOVE.

1. We must have a good starting point. Although in these pages attention has been several times called to the necessity of a clear definite experience in conversion in order to reach the goal of Perfect Love, no apology is made if this important matter is once more referred to. Entire Sanctification or spiritual perfection in a human soul can only be accomplished through the re-communication to it of the life of God which was lost through the rebellious action of the first man, Adam. Every effort and every hope apart from this re-communication to rise to a lofty Christian character is doomed to failure. Culture of which we hear so much, and development of our own inherent energies, a Gospel so

loudly proclaimed in these days, are great and good for many purposes, but can only be applicable so far as Salvation is concerned to the man who has been born of God, otherwise this "Gospel" is a misleading mockery. A man *must* be "a man in Christ" before he can rationally hope to be presented perfect in Christ Jesus. He must first be changed by the grace of God from "a miserable sinner" to a saint, before he can become "a perfect saint." The man who starts out to fight the corruptions of his nature and the pollutions of this present evil world, backed by the whole strength of the empire of evil, without having first received the forgiveness of sins, and without being transformed by the spirit of God and translated into the kingdom of Jesus Christ, is like a general who would begin a campaign with a hostile enemy in his rear and on his flanks, and without a base of supplies. "And you that were sometime alienated and enemies in

your mind by wicked works, yet now hath he reconciled, in the body of his flesh through death." This is the glorious grand starting point. "To present you holy and unblamable and unreprouable in his sight." This latter is the glorious goal!

It cannot be denied that some unguarded writers, and some irresponsible so-called evangelists have made very light of the justified and regenerate state, expressing themselves in a loose unskilful style, and thereby bringing reproach upon the cause of Christ, and especially upon the doctrine of full salvation, but this doctrinal and practical error I do not believe can truthfully be charged to the ministry of our beloved Church. We believe in a real genuine work of grace in conversion, in which there has been conviction and contrition, and a shout of glory for salvation.

2. At this point we will once more quote from our Discipline: "Experience has moreover taught, that this state of Chris-

tian perfection is attained gradually, *by an upright course of life in following Christ.*” Upright is defined thus, “Honest, just; andhering to moral rectitude in all social intercourse; not deviating from correct moral principles.” Does this doctrine not fully agree with the Scriptures? “Who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness.” “He that walketh righteously and speaketh uprightly * * he shall dwell on high, his place of defense shall be the munition of rocks.” “If we WALK IN THE LIGHT, as God is in the light.”

Is there anything that is a greater abomination in the sight of God than dishonesty? Can any one entertain the hope of attaining unto Perfect Love who is engaged in a dishonest business or dishonest practices? Can any one who does not adhere to the truth in his public or private statements expect God to hear a prayer for heart cleansing unless he first confesses his sins

and gets right with God? "If I regard iniquity in my heart God will not hear me." There may be much ignorance, and infirmities almost without end, but when men do not walk in the truth, do not walk in the light, but in darkness, how can they approach unto God with any degree of confidence? The heavens become brass to the prayers of men and women who do not walk uprightly before God. Before any one can receive the blessing of a pure heart he must put aside deceit and fraud of all kinds, and at least resolve to make restitution as far as lies in his power. Unto the upright there ariseth light in the darkness."

Moreover no one can hope to attain unto entire sanctification who indulges in doubtful diversions, "such diversions as cannot be practiced in the name of Jesus." This quotation is from our excellent Discipline. Does it not also agree with the teaching of the Word of God? Is it not noteworthy

that St. Paul just previous to writing that glorious and soul-inspiring passage in 1 Thess. 5: 23. and 24. "The very God of peace sanctify you wholly, and I pray God your whole spirit, soul and body, be preserved blameless unto the coming of our Jesus Christ. FAITHFUL IS HE THAT CALLETH YOU WHO ALSO WILL DO IT," first wrote down this necessary condition, "*Abstain from all appearance of evil.*" Not only from what is generally accepted as being evil, but from that also which seems to be evil. And as the world lieth in wickedness, and friendship with the world is enmity with God, and Christians are not to be conformed to the world, it ought to be very easy to determine what diversions we cannot have and do in the name of Jesus, the man of sorrows, who was despised and rejected by the world, and is still rejected by the world. Is it very likely that a person "who earnestly desires to be saved from all sin," who hungers and thirsts after right-

eousness, and the promise to be filled is only given to those who hunger and thirst, would be found in the lewd associations of the theatre, or be light minded enough to play cards, or whirl around the ball room. These things are not only unbecoming to a Christian, yea entirely beneath his dignity as a member of Christ's household and an heir of glory; but they destroy all desire for conformity to the will and image of God and create a spirit of indifference and rob those who indulge in those things of the peace of God and the witness of the Spirit.

3. It should hardly be necessary to say that the person who is striving to be holy will also if circumstances permit regularly attend upon the means of grace. He will study the Scriptures in order to find out what the will of God concerning men is. He will not neglect his private devotions and intercourse with God. He will meet with God's people in the social prayerroom,

for his Master whom he loves and whom he serves has promised to be there to meet him. He will not allow anything but unavoidable circumstances to keep him away from the house of God on the holy day of the Lord. One of the purposes of the Christian ministry being the perfecting of the saints, hence he wants to partake of the bread and water of life, and worship and commune with God, and he will also cheerfully in accordance as God hath prospered him support the cause of Christ at home and abroad.

For the life of me I cannot see how any one can exercise the faith that lays hold upon God and make the required consecration who for a long while perhaps has been camping like Issachar between the borders, and hence hath not walked with God. Such an one needs to do the first works over and get into right relations with God.

4. There must be complete submission to the will of God. We will allow our Dis-

cipline to speak again. "He that would fully comply with those exhortations," namely to be perfect as your Father in heaven is perfect, "must be wholly resigned to the will of God," he must bear everything that may befall him as from the hand of the Lord, or he cannot meet every adversity with acquiescence and resignation, much less with gratitude.

Perhaps we may be excused for saying that in our investigation we are about to enter into the most holy place, into the inner sanctuary of our being, into the very life of our being, where the axe of our Lord is to be laid to the root. The life is in the blood which courses through our bodies, so our spiritual life is in the affections, in the energies which send their sap through the whole thinking, feeling being. This root of the tree of man's life, *the will of man*, which is and must be surrendered, surrendered unconditionally, and for all time to the Lord as complete Lord of all within

and without. The efficacy of the sufferings of Christ is not only ascribed by the sacred writers to the greatness of His Person, but also because His sacrifice was free, conscious and willing. Christ had chosen His own destiny. "Lo I come, in the volume of the book it is written of me to do Thy will, O God." I have power to lay down my life." He knew the end from the beginning and walked toward that end in perfect freedom. His fulfilment of His Fathers will was altogether voluntary. There existed alone the compulsion of love for fallen humanity and the glory of God.

Must not the disciple be as his Master and the servant as his Lord? The doctrine of our Lord is, He that loseth his life for my sake shall find it. "Moved by the mercies of God present your bodies a *living sacrifice*, holy, acceptable unto God." The need of sacrifice is not taken away, only its nature changed, deepened and exalted. Mild as is the genius of the New Dispensa-

tion, the knife goes closer to the heart than in that of the former. "All that a man hath will he give for his life," and it is this very life which Christ asks us to lay down for Him. And let it be understood once for all there will be no perfect Rest, nor perfect Peace, nor perfect Deliverance, until the believer settles on this firm foundation, and is completely drawn to this Magnet.

The more clearly we follow Christ, the more perserveringly we harbor the desire to be like Him, the more intensely in our very being we will say whithersoever He leadeth will I follow, the nearer we come to the crisis, to the supreme hour, when there will be a full awakening to the antagonism between grace and nature, between our disposition and choice, and God's will and way, and seeing no deliverance elsewhere, we will exclaim, Let us go unto Him, that we may also die with Him.

And in this supreme hour, may I also say sad hour, and yet full of glory and joy

and gladness, Faith, all conquering Faith, lays hold upon the Arm of Omnipotence, and our Deliverance from ALL SIN is complete, and we are wholly sanctified, sanctified through and through, sanctified inside and outside, through the Blood of the everlasting Covenant, even the Blood of our Lord Jesus Christ, the Son of God, WHOSE BLOOD NOW CLEANSETH FROM ALL SIN!

How shall we escape if we neglect so great Salvation?

“O that my people had hearkened unto me, that Israel had walked in my ways. I should soon have subdued their enemies, and turned my hand against their adversaries,” and after this follows: “I should have fed them with the finest wheat flour, and with honey out of the stony rock should I have satisfied them.”

O ye young people of our beloved Church, O ye men of middle age, and ye fathers and mothers of the Evangelical Association behold the promised land of

plenty and peace and power that lies before you, the birthright of your promised possession. Why linger by the way side, stop and lose time by philosophical discussions, let us go up and possess the Land which the Lord our God has said He would give unto us.

Behold now is the accepted time, behold now is the day of Salvation.



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